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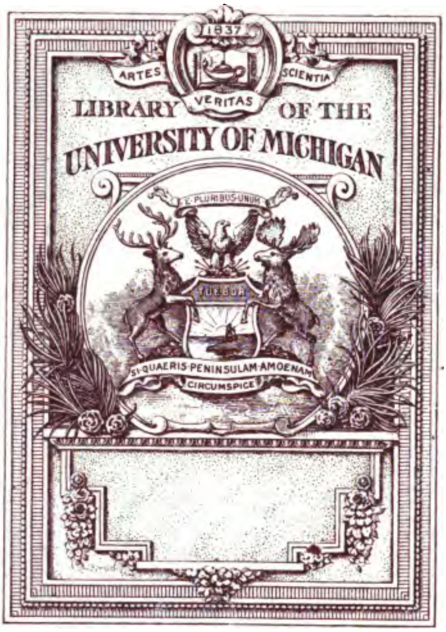

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Efficiency in Education

Inaugural Address delivered at the First Annual Meeting of the Scottish Classical Association
29th November, 1902

By the President
G. G. RAMSAY, M.A., LL.D., Litt.D.
Professor of Humanity in the University of Glasgow

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ADDRESS.

My first duty and pleasure is to congratulate you on the successful formation of the Scottish Classical Association, so happily consummated to-day; my second is to express to you my most warm thanks for the honour you have done me in electing me as your first President. This honour, I am well aware, I owe rather to the somewhat dubious merit of seniority, as the oldest Classical Professor—indeed the senior Professor of any kind—in Scotland, rather than to any special merit of my own; but even so I accept the honour with much gratitude. I feel proud that you, the men who throughout Scotland are carrying out in the 20th century those high traditions of education upon which the intellectual life of Scotland has been based for more than 300 years, should deem me worthy to preside over this Association, and thus give me a right to work along with you in a cause which during all my professional life I have had more at heart than any other—that of the higher education of our country.

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And what, gentlemen, are the objects of our Association? I am glad to say that among them is not included that of furthering, in any way, the personal or professional interests of its members. At the very outset, I received the strongest representations from teachers of the Classics,

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that while they would welcome the formation of a Society for discussing the various practical questions which arise in connection with the teaching of Latin and Greek, and the place which they should hold in relation to other subjects in education, they would have nothing to do with any combination which was to afford a field for the grinding of personal axes; and I am proud to say that this point has been made a fundamental principle of our Association.

Nor have we any desire unduly to exalt our own subject at the expense of others. We are most of us workers in the teaching of Latin and of Greek; we are all of us, I take it, believers in the supreme value to the intellectual life of the nation of the preservation of classical study, as a means of the highest mental discipline, for all such as have the natural aptitude, and can afford the time needed, to turn those studies to account. But we recognise the fact that those studies, with their severe demands, are not, and by their very nature cannot be made, available for all; we recognise that with the advance of knowledge in all departments, there are other subjects which must form part of any general scheme of higher education, however high; and that there are other directions in which, if only right methods be employed, and right aims held in view, a liberal education of a really high kind can be secured.

We do not appeal to classical men alone. We look for co-operation to all who desire to see a high standard of education maintained and sound methods of education followed, whether in ancient or modern languages, in English, history, or literature; in mathematics, or in science. The danger of the moment is that under a sudden and ill-considered demand for various new subjects, and a mistaken idea that it is possible to gather the practical fruits of education without giving those fruits time to mature, the true educational idea should be lost. We appeal to our especial allies, the teachers of English, whose subject is bound up with our own ; to those who would have French and German taught as thoroughly and thoughtfully as we desire to teach the classics ; to all who regard it as the highest function of education to develop the man, and to turn him out into the world with an instructed, and yet an open mind.

Furthermore, although the teaching of classics—as of mathematics—has this immense advantage, that its methods have been developed and systematised by the experience of many generations, it is also true that this subject, like all other subjects, has made great strides in recent years, and that the old methods of teaching it require to be reconsidered in view of modern conditions. It is not merely that new subjects have been introduced, for which a place must be found ; but also that the demand for higher education of some sort, and of the best sort available, is being made on behalf of a much wider and larger class than formerly. It is no longer a select class, consisting of those destined for professions and the higher walks of life, whose needs demand attention : the nation has at last been roused to the necessity, which many of us have been preaching all our lives as a matter of national concern, of training to the utmost the brain-power of the community, and of bringing within the reach of every capable mind, in every class, the benefits of a liberal education.

There is at this moment a boom on amongst us in this matter of higher education; and it is of the greatest consequence to the country that this boom should expend its force in the most promising directions. Booms of all kinds are dangerous things. They are not always guided by wisdom; and in this particular boom, it behoves all who have practical knowledge of the work of education, and know the difficulties of the problems which it presents, to contribute all they can to turn to good account the fresh interest which has been created in it.

Let us, therefore, who are interested in classical teaching, set our own house in order. It has long been felt among us that good would come of more close and frequent communication between teachers in the schools and those in the universities; between teachers in every part of the country, who are endeavouring to make the most of the time, often the too scant time, allotted to their subject. There are many points connected with the methods, the books, the aims, of classical learning as a practical subject, which we could profitably discuss in common: there are questions connected with examinations which concern us all. There are our Bursary Examinations, which act so potently as a stimulus to the schools, and as to which recent experience gives room for much enquiry and criticism. There are the Preliminary Examinations, conducted publicly, under Ordinance, by examiners chosen from the four Universities of Scotland, which lay down the standard of entrance to the Universities. There is also the Leaving Certificate Examination of the Scotch Education Department, which the Joint Board, representing the Universities, has the option of recognising for University purposes so long as it is satisfied that the standard is equal to that of its own Preliminary Examination. Criticisms are often made, and information may well be asked for, in regard to both of these examinations. Are the means used at present for securing the equality of these two examinations adequate for the purpose? Are the standards of these two examinations, in different subjects, actually the same? Then again such questions as the wisdom of making all these examinations depend entirely upon unseen work; as to the unexpected evils which the adoption of this long-fought-for principle has brought with it; as to the necessity of giving more importance in the teaching of classics to History, to Composition, in Prose or even Verse—to the matter as well as to the language of the great classical writers—all such questions I hope will be fruitfully discussed among us.

Meantime, I may be permitted to-day to take a larger view of the field. In England, a great and comprehensive Bill is being carried, with unheard-of expenditure of breath, through Parliament. That Bill, for the first time in England, aims at putting higher education on a national basis; and yet, during all these interminable debates, scarcely one word of real importance has been said upon the vital question at issue. We have been deluged with debate upon political, sectarian, and administrative questions; but upon the kernel of the whole matter—what is to be taught in the schools, and how it is to be taught; what are the essential points in which, as the cry goes, our education is falling behind that of other nations; what are the elements in which the training of the national intellect is defective, and where it needs strengthening most: these topics are passed over in silence. We have cared more for such questions in Scotland; but when a Scotch educational debate takes place and our Scotch members do their best to direct attention to the practical details of the subject, we are told on all hands that Scotch education and Scotch M.P.s are insufferably dull, and they are allowed to air their eloquence to listless reporters and empty benches.

We teachers of classics, gentlemen, have long been in possession of the field—until recently, in almost exclusive possession of it. We train by means of subjects which lie at the very root of human culture in all those great departments of life without some knowledge of, and interest in, which, no one can be deemed to be educated at all. In studying Latin and Greek, the life and literature of ancient Greece and Rome, we are drawing from the fountain-heads of language, literature, art, philosophy, government, and law: and upon that foundation, whether the foundation be seen or not, the superstructure of our modern civilisation rests. Those foundations can never be disturbed; no country, no age, can ever turn its back upon its past, and ignore, or attempt to undo, as the French Revolution vainly attempted to undo, all that has gone to its own making. Any such attempt recalls the advice given to a patient who consulted an eminent doctor for chronic gout. ‘I can do nothing for you,’ said the doctor. ‘What! absolutely nothing?’ ‘Well, there is only one thing in the world that would do you any good. Dig up your grandfather and get a new one.’ We cannot, as a nation, dig up our intellectual grandfathers, and provide ourselves with new ones in language, history, or literature. Classical studies can never die; least of all in these days, when men are penetrating into the past history of our race with an enthusiasm and a wealth of results unknown before.

But there are questions which we have to ask ourselves as educators. Is classical study essential for everyone who would equip himself with a liberal education for the ordinary purposes of life? No scholar would venture nowadays to answer that question in the affirmative. That being so, For whom must it be retained? and what is the precise point in the study short of which it is not worth while to make our youth enter upon it at all? We cannot but feel—we hear it on every side—that there is a waste in beginning a difficult study which is never to be carried to any real end; and we cannot doubt that many a mind has been sacrificed to the fetish of a classical education by pursuing it after it has become evident that no real fruit was to come of it. In the interesting debate that took place in Oxford on the 12th of this month upon the question of compulsory Greek for Pass Degrees at Oxford, two foremost authorities on classical education, Mr. P. E. Matheson of New College, and Professor Pelham, President of Trinity College, agreed in the opinion that, in view of the growth of other studies, and of their proportion to each other, no great University, and no sane man, would maintain that there could not be a liberal education which did not include Greek.

In Scotland, we have been beforehand on this particular question. Greek is now made an alternative subject with Latin; yet the study of Greek is not dead, and can be trusted not to die. There has been a falling off in the number of learners of Greek who would never have prosecuted the study to any advantage; but the number of those prosecuting it to real purpose, with a view to an

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Honours standard, has increased; the standard for Honours work, both in Greek and Latin, is steadily rising; and the figures in the Universities for the present session are hopeful in that respect for the future.

I do not, therefore, share in any gloomy vaticinations as to the prospects of classical education in this country, if only its advocates make up their minds to accept the following positions:—

(1) First, that however firmly they are convinced that the highest kind of literary and mental training is to be obtained through the classics, there are multitudes capable of a higher training to whom the long and severe methods of classical study are not appropriate, or can only be attempted at the loss of a genuine mental discipline in subjects more within their reach.

(2) Second, that the highest literary and classical education appeals only to one side—though that be the most univeral and indispensable side—of human culture; while science has opened up to us not only a new world of future practical possibilities, but also a new mental discipline, requiring powers of observation and methods of reasoning which are in the highest degree stimulating to a certain order of minds, and on which a true mental training can be based, fulfilling the great end we should aim at in all liberal culture.

(3) Thirdly, that the teachers of the classics themselves should be ready to revise their methods in view of the altered condition of the times; do more to bring out the great ideas which are the educating and inspiring force of ancient life and literature; dwell less exclusively on the dry and dreary technicalities of the subject, and more on its larger human spirit; care less to enable scholars to

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answer examination questions, than to touch their imagination, and lead them gradually on to appreciate the literary beauty, the logical power, the direct, simple language of the great classical writers; above all, as the most useful of all the lessons which the classics have to teach, so to handle them as to lead their scholars to use their own tongue with the purity and directness which they see exemplified in every great classical work which is put before them.[1] Conducted in this fashion, the utility of classical teaching would never be called in question by the most utilitarian of reformers: it is thus that out of the so-called dead languages may be produced the most living of all forces to prepare the young mind to grapple with the varied human problems which may be put before it in future life.

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[1] It is well known what a deplorable use of the English language is often made by a certain class of scientific men who are loudest in proclaiming the 'uselessness' of classical and literary study. A slight tincture of classical culture would have made the writers incapable of penning the monstrosities of language exhibited in the two following passages. The first appeared in a letter to the *Times* of Nov. 7th, 1901, over a well-known scientific signature, on the subject of 'Lighting London streets in Fog.' 'This arrangement may prove perfectly satisfactory in ordinary weather, but on noticing their erection the doubt at once occurred to me as to the efficiency of such lights in foggy weather, particularly in recollection of some observations referred to by me about 20 years ago in a discussion at the Institution of Civil Engineers on the illumination of lighthouses as to the arc lights which at that period lighted a portion of the Thames embankment being as readily obliterated by fog as some adjacent ordinary gas lights owing to the relative deficiency of the arc light in red rays, which are the most capable of penetrating fog.' The second passage occurs in a letter to the *Spectator* of Nov. 29th, 1902, written for the express purpose of denouncing 'The cult of "the useless" in education'; 'the useless' being the description applied to classical education. 'To insist upon all young fellows desiring to have a career at Oxford acquiring sufficient knowledge of two dead languages—in the first place, to enter a public school by the time they are thirteen or fourteen, and, in the second, to enter the University five years later—crowding out not only adequate training in mathematics and modern languages, but, in a majority of cases, any scientific training at all, and, quite as bad, if not worse, any deep knowledge of the literature and history of our own country (a sadly neglected means of real culture), would appear to us all, if we were not so blinded by custom, such a travesty of true methods of education as calls for the pen of a Swift to portray adequately.'

(4) And fourthly, while freely admitting the high educational value which may be obtained from the study of modern subjects—whether science or modern languages—it must be insisted that the method of any study is of greater value for educational purposes than the matter of it. The essential aim of education is to develop and train the natural powers of the mind; to make it quick, observing, apprehensive, accurate, logical; able to understand argument; able to search out facts for itself, and draw from them the proper conclusions; to reason, and to understand reasoning: in one word, to think.

It is for these ends that the Classics have proved so potent an intellectual instrument. It is not merely that their study gives a knowledge of so much language, literature, and history: it is that the processes by which that knowledge has to be acquired are in the highest degree intellectual, formative, inspiring; it is that the methods of classical study are severe, long, and thorough; that it demands patient work and scientific exactness, and stimulates inventiveness and self-confidence by putting difficulties before the learner, together with the means of overcoming them for himself. It supplies also a sure test of honest work, since nothing can be slurred over, or taken for granted, or repeated parrot-like at second hand without detection; false knowledge cannot pass muster for true knowledge; it is discovered almost as infallibly as a spurious method in mathematics.

This is what has given to the Classics their supreme educational value; and now that the field of education is being enlarged, it is the business of educationists to insist that whatever subjects be included in the curriculum of the future, they shall be studied with the same thoroughness and completeness, with the same rigid regard for accuracy, the same suggestive vitality, the same continuity, which have been the strength of the older subjects.

Keeping these points in view as indispensable for all real discipline of the mind, we have to apply them to two of the principal demands which are being pressed upon us at the present moment.

In the first place, the demand continually being made for the inclusion of additional subjects into the already over-crowded curriculum of our schools must steadily be resisted. Not on the ground that the subjects to be added are necessarily inferior or unsuitable for educational purposes: but that no time at all should be allotted to any subject unless it can be taught with thoroughness. Time and continuity of instruction are essential to all real progress; and if new subjects are to be introduced, it must be in substitution for others that are to be laid aside. Nothing is so fatal to mental development as patched and scamped instruction in a number of subjects, not one of which is to be carried to its legitimate conclusion. It is for this reason that the Scotch Education Department has wisely withdrawn what used to be known under the Code as Specific Subjects; and has urgently called upon school managers, with a view to the needs of their own districts, to make choice between different courses of study, rather than try vainly to comprehend them all.

And the second enemy which has to be faced is the demand for an immediate and premature utility in the subjects to be studied. The business of all education, of the highest or lowest sort, is to prepare for the work of life; but nothing is more contrary to all educational experience than the idea that the best mode of preparing the young mind for its future work is to direct it, at a too early age, before a basis of really sound knowledge has been laid, towards the special studies which are to occupy it in after life. The very converse is more near to the truth: the more special the occupation of the man, the more large and liberal should be the studies on which the boy is trained. For wherein does true utility consist? Is it in introducing the boy prematurely to the tricks of trade, to the application of knowledge to special walks of life, to the narrow grooves in which necessity too often compels the professional or business man to move: or is it in laying a solid foundation of sound general knowledge, and in giving to the mind such a command of principles as may enable it to apply its powers with grasp and freedom to whatever problems the future calling or profession may present to it?

Lord Reay has spoken many wise words on education. At a great meeting for the extension of the University held in Glasgow last year, he alone of all the speakers put the function and theutility of a University upon the high and true level:—

'The Universities,' he said, 'had to put before the rising generation lofty aims, not merely to send them into practical paths; they had to send out thinkers, men who would do what the Scotch Universities always had done: given to the nation men who knew what principles were, and who would go on principles.'

The demand for mere utility, apart from solid mental training, is one which should be resisted at all hazards.

It is most commonly heard in connection with the cry for Commercial Education, raised by many who have never studied the processes by which young minds are developed. If commercial education means an exact training in modern languages similar to that given in Classics, and not merely such a courier knowledge of French or German as a child learns from its nurse; if it means thorough Arithmetic, and elementary Mathematics; good English, study of English authors, and intelligent physical geography, it is excellent: but these should be given to all scholars in all schools. But if it means that a scholar intended for commerce is to learn these subjects by some short-cut snippety method, learning just so much, and no more, as it is thought will be needed in actual commerce—then the mind so trained will be of little use either in commerce or in any other calling.

Take Geography. What subject can be more interesting to the young mind, more educative, if treated in a large and simple scientific way, with reference to the great determining features of our planet and its conditions? But what is Commercial Geography? I found an admirable specimen of it not long ago. I was shown an elaborate series of maps, the latest thing out for teaching commercial geography. From one of these maps, a class was being instructed in all the railway lines, main and branch, which intersect the fens of Lincolnshire; while from another, a class was to learn that cakes are made at Banbury, rock at Forfar, bicycles at Coventry, pins and bobbins at places otherwise unknown to fame. Could anything be more dull and senseless? It would be more useful, and quite as educative, to use Bradshaw's Railway Guide as a text-book; or to instruct children, by way of geography, where to find the sweetie-shops in their own locality.

Methods equally poor and uneducative may be found used in languages, when they are taught with the sole object of passing examinations. I have examined a class in the 4th year of French, preparing for the Higher Grade Leaving Certificate, which had never read any complete part of any French author. During all that time the class had never used but one text-book—a collection of scraps from various authors.

Here is another specimen of what is meant by 'the commercially useful' in education. A member of a school board in a country town, not satisfied with some good work which was being done in the higher department of the school in ancient and modern languages, mathematics, etc., impressed on me that what they wanted was a good commercial education. On my pointing out to him that what he really wanted was only to have the same sort of things taught badly, under a new name, instead of taught well under the old name, he summed up: 'Well, you see, we want the boys to be of some use to us when they come into our shops.' Exactly; the immediate wants of the shop are to kill the school: that a boy may be a little more useful for a few weeks or months at starting in business, and thus save his employer some trouble in teaching him shop-methods, his real education is to be curtailed and stunted. His immediate utility at his first start in business is to be obtained at a sacrifice of the knowledge and mental training which would make him a really useful business man in the future.

No; such methods, such aims, are not those of true utility. The only true utility in education is to turn out minds well trained, well furnished, well balanced; minds that have been made to understand what sound knowledge is, and what are the only methods, in any class of subject, by which it can be acquired.

And now let us ask what light can be thrown on this question from the experience of foreign countries. The same educational problems which are being canvassed here have been presenting themselves everywhere in the civilised world. What lessons have America, Germany, and France to teach us? Let us look first at America.

The Americans are above all things a practical people, devoted to utility. They spend immense sums on education, as a necessity for the well-being of their commonwealth; in what direction is their educational progress pointing? Professor Butcher directed attention to this point at the first meeting of this Association in March last; and I have been enabled, through the kindness of Professor Clement L. Smith, of Harvard University, Professor T. Day Seymour, of Yale University, and other American friends, to obtain a good deal of information upon the subject since then. Higher education is making immense strides in America; and it will come as a surprise to many to hear that *the* subject in which the greatest advance of all is being made, in the Secondary Schools of America, is the subject of Classics. A committee of twelve experts, from all parts of the Union, has been engaged for some years in collecting exact information as to the number studying the various subjects in the Secondary Schools of America, with the ulterior view of laying down, if possible, a uniform course of instruction in Latin and Greek to be pursued in all classical schools. They have had the co-operation of the U.S. Commissioner of Education; and their figures are vouched for as correct.

For the purposes of their enquiry, the Committee of Twelve divided the States of America, including the Far West, into five groups; and the result of their enquiry is to bring out that in all the five groups the study of Latin and Greek is advancing by leaps and bounds; an advance which is most marked in those states which are looked to as the most progressive of America, those of the Middle West. Taking the whole of America, the Committee report that the number learning Latin in the Secondary Schools of America has increased from 100,144 in 1890 to 314,856 in 1899-1900; those learning Greek from 12,869 to 24,869. Now the total number of scholars in all the Secondary Schools of the country in 1899-1900 was 630,048; so that exactly one half of the total number of scholars are learning Latin. And that not as a mere smattering, but in solid continuous courses pursued for four years or for five years, and in a considerable number of schools, for six years. Greek is advancing also, though within more modest proportions.

The next important point brought out by these statistics furnishes an answer to a question raised at the beginning of this address. The great bulk of these scholars are not preparing for a University career; they are preparing for the ordinary life of an American citizen. In the last year for which there are returns—the year 1899-1900—the total number of Secondary scholars, as we have seen, was 630,048, out of whom 314,856 were learning Latin. But of that number only 61,517 were preparing for a college, or a higher scientific school; no less than 223,349 scholars were learning Latin as an instrument of pure school culture, without any intention of continuing the study at a University.

What does this mean? It means that the middle classes in America are finding out that the most fruitful, useful, instrument for training the mind for ordinary commercial life, is to be found in the Latin language. The only subject which equals Latin in point of numbers, and slightly overtops it, is Algebra; Modern Languages and Geometry are far behind. Physics have only 118,936 scholars, Chemistry only 50,431; not because those subjects are not finely taught and equipped in America, but because they are reserved for a later age, and taught in special institutions suitably equipped for the purpose. For the men of science in America no doubt hold, like many of our foremost scientific men in this country and in Germany, that they would rather begin to teach science to minds furnished with a sound general education suitable to their age, with no knowledge of science at all, than have to deal with minds imperfectly trained, unable to take in scientific conceptions, which have sacrificed education proper for the sake of a so-called training in science unworthy of the name.

There is another point also—one of the points already mooted—brought out in the American reports. In view of the general needs of the large masses of scholars coming to learn Classics, it is recommended that classical teachers should aim at bringing to bear on the minds of the taught the large human elements of the subject, rather than dwell too nicely upon minute points of scholarship. In America, there has been a tendency among classical scholars to elaborate, with perhaps over-refinement, minutiae of usages and construction, which, however valuable for researchers, and for the ultimate advancement of knowledge on the subject, are unnecessary and repellent to the ordinary learner. For as instruments of education, the Classics, like all other subjects, have to be protected against the extreme specialisers; and there is a fundamental truth in the dictum of Professor Phillimore, in his Inaugural Lecture as Professor of Greek in the University of Glasgow, to the effect that he would rather have a student penetrated with the full human bearing of one Book of the Iliad, than that he should be able to catalogue all the ancient pottery in the Archipelago.

And now to go back to another of our contested points: up to what point must the classical languages be studied with a view to bring out their usefulness for the scholar's future life? All acknowledge their immense intellectual value if pursued far enough to enable the student to read readily the ancient texts, to appreciate the qualities of their style, and to gain a first-hand knowledge of the literature, the history, the philosophy of the ancient world. But many point to the fact that only a few can go so far as this; and are apt to think that for those who stop short of that point, and carry away from school no abiding knowledge of the two languages, their time has been largely wasted, and should have been spent on other subjects.

I do not share that opinion. I believe that a sound knowledge of Latin Grammar, the capacity to translate, with dictionary, an easy passage of Latin or Greek, and still more, the power to translate, with fair accuracy, simple sentences into Latin, implies an amount of logical training, of mastery over language in general, and over our own language in particular, which will serve the scholar throughout his life. And if he can go further than this: if he can turn a piece of idiomatic literary English into a piece of idiomatically correct Latin prose, he can be sent into any calling with the certainty that, if he have the will and energy, he will be able to do well in it. Being anxious to commend a student of my own to an experienced Oxford tutor, I put before him a piece of his Latin prose, recently done in an examination. Having read it, he said, 'I ask no more: we will take that man and help him. The man who can write that prose will distinguish himself in one way or another.'

But let us take a humbler level. What of the mere possession of a knowledge of Latin Grammar? In the autumn of 1900, in an address to the Queen's College in London, Sir Henry Craik said that 'he knew of no study that so braced and disciplined the mind as a certain amount of Latin Grammar.' Curiously enough, I can illustrate this opinion by an observation made to me some years ago by a distinguished German professor, Dr. Bauer, of the Technical Chemical Department in the Hohe Technische Schule of Vienna. He was showing me over the laboratories, not knowing that I had to do with Classics. I questioned him as to the relative capacities of students coming to his classes from the classical Gymnasien, and the Real-Schulen respectively. I presumed that his best chemical students came to him from the Real-Schulen. 'Not at all,' he replied; 'all my best students come from the Gymnasien. The students from the Real-Schulen do best at first; but after three months' work here, they are, as a rule, left behind by those coming from the Gymnasien.' 'How do you account for that?' I asked; 'I understand that students in the Real-Schulen are specially instructed in Chemistry.' 'Yes,' he replied; 'but the students from the Gymnasien have the best trained minds. *Give me a student who has been taught his Latin Grammar, and I will answer for his Chemistry.*' This judgment, from a technical chemist, staggered me at the time. But it coincides with the well-known opinion expressed by Dr. A. W. Hofmann, Professor of Chemistry, in his inaugural address on assuming the Rectorship of the University of Berlin in 1880:—

'The Real-Schule of the first rank,' he said, 'is incapable of furnishing a preparation for academic studies equal to that of the Gymnasium. . . . According to the unanimous judgment of experienced teachers in the department of Mathematics and the natural sciences, graduates of the Real-Schulen are almost without exception overtaken in the later Semesters by pupils from the Gymnasia, however much these may excel them in the same branches in the first Semester.'

Two more opinions may be quoted from an elaborate memorial on this subject presented to the Prussian Minister of State in the same year by the Philosophical Faculty of Berlin. The professor of the French Language and Literature, Professor Tobler, declares that 'in the men trained in the Real-Schule, he has found acuteness of apprehension and independence of judgment almost entirely lacking; so that with all their industry, they are generally able to cover in their work only such ground as has been marked out for them'; while Professor

Müllenhoff, in the department of German Language and Literature, declares :—

'Judging from my own experience, it is simply impossible for one who has been prepared in the Real-Schule to acquire a satisfactory scientific education. No man acquires it by means of modern languages alone, nor without a solid foundation in the training of the Gymnasium.' And the judgment of the Faculty as a whole is thus expressed :—

'The evidence received,' they say, 'strengthens their conviction that the preparatory education which is acquired in the Real-Schulen of the first rank is, taken altogether, inferior to that guaranteed by the Gymnasium ; not only because ignorance of Greek, and deficient knowledge of Latin, oppose many obstacles to the pursuit of many branches of study ; but also, and above all, because the ideality of the scientific sense' (I should like that phrase to be taken to heart by those who heard or read the marvellously inconsequent address delivered to the late meeting of the British Association by Professor Armstrong, in which he inverted the meaning of Professor Tyndall's injunction 'to cultivate the scientific imagination')—'because the ideality of the scientific sense, interest in learning not dependent upon, or limited by, practical aims, but ministering to the liberal education of the mind as such ; the many-sided and widely-extended exercise of the thinking power, and an acquaintance with the classical bases of our science and our civilisation, can be satisfactorily cultivated only by our institutions of classical learning.'

What is the meaning, gentlemen, of these opinions? It is this : that whether with a view to special life-work in science, or in any other special subject, a sound grounding in the classical languages has a higher value, has more practical usefulness, than any special training of a less searching and comprehensive kind, even in the subject itself, when devised for purposes of mere utility. Opinions of experienced teachers to this effect might be multiplied without number; they may be summed up in the famous sentence of the Report of the English Endowed Schools Commission of 1854, presided over by the present Archbishop of Canterbury:—

'We find that teachers everywhere were unanimous in regarding Latin as their chief educational instrument.'

Let me add the testimony of Dr. James, present headmaster of Rugby. He is a classic no doubt, but he is a very broad-minded and progressive headmaster; and he is doing his utmost to improve the teaching of science and of modern languages:—

'Those who are opposed to the teaching of Classics do so, I am certain, from their ignorance of the value of a classical education in every relation of life. . . . I had a remarkable instance the other day. I met an old Rugby boy, now a land-agent. He asked me what subject of those which he had learnt at school I should suppose helped him most in his present occupation. I replied, "Well, science, I suppose." "No," he answered, "it was Latin verse; it taught me observation and resource."'

Dr. James proceeds to put in a nutshell his views on the vexed question of Technical Education:

'I have no quarrel with technical education; but it certainly ought not to be begun before a very thorough foundation has been laid first. Up to seventeen, at least, a boy ought to receive a thorough education and a general culture, and then, if necessary, he might go on to technical work; but you ought not to confound it with education proper. It is a stage, and an important one, that has to be gone through for the arts and industries.'

Now that opinion represents what I believe to be the absolutely sound view on the much-misunderstood subject of Technical Education. Dr. James' opinion is in entire harmony with the educated opinion and the practice of Germany, the very country to which the most prominent advocates of Technical Education in this country—often without sufficient information—are constantly appealing for support to their ill-matured views upon the subject.

I am very unwilling to differ from one who has such enlightened views on education as Mr. R. B. Haldane, and who has distinguished himself as the one man of his party during the recent education controversy who has refused to consider the Education Bill from any other point of view than that of education. But I take exception to certain remarks of his, more than once introduced into his excellent educational addresses, in which he seems to lend countenance to the confusion so unhappily prevailing as to the proper provinces of Technical and General education, and to a view of the function of Universities which runs directly counter to that which I have quoted from Lord Reay. On September 30, 1902, he attacked the Scotch universities, in my opinion unjustly: 'Where were the Universities, where were their great centres of light and leading? The places which ought to teach the people to apply their minds, not only to pure culture' (as if, gracious heavens, we were anywhere in this country deluged with 'pure culture'!), 'but to that science by which young men could make their way in the world as engineers, chemists, and electricians.'[1]

'The Universities,' he thinks, 'had not worked up to their duty of bringing their learning into some sort of relation to the national life. He would not have their culture in any way lowered for those who desired to attain a high level of culture; but he would have it resemble that of other countries where education was in such a condition *that it formed a training for those who were about to engage in the practical work of life.*'

These words are misleading. The business of all education—classical as well as other—is 'to prepare for the practical work of life'; but the idea intended to be conveyed obviously was that there is in our schools and Universities, as compared with other countries, too much general education, and too little specialised education.

It is easy to show that, as regards 'other countries,' the truth is the very reverse of this. The distinguishing feature of German education is the long and severe course, in a few general subjects, apart from all so-called practical training, demanded alike of all scholars; not only for those proceeding to a University, but also for those preparing for technical education, and the various practical walks of life. German Technical Education, and German Higher Scientific Education, are superior to our own, for reasons the very opposite to those suggested by Mr. Haldane. Their Technical Education is superior to ours because it is postponed longer, and is laid on a solid foundation of general knowledge pursued laboriously for years; and the success of their highest scientific work, not only in the Universities, but also in the special schools for Technical Instruction established at important industrial centres (not sown broadcast, as some would propose for this country, in every locality);[1] and even in the fine experimental laboratories maintained by manufacturers in connection with their own works—the brilliant results obtained in all of these are not due to the pursuit of practical applications of science, but to the very opposite reason. They are due to the fact that in all of these, pursuit of science for itself, the advancement of knowledge, in itself, and for itself, is made the first and all-absorbing object.

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[1] He proceeded to quote what he termed 'sinister' statistics as to a certain alleged diminution of numbers in attendance at the Scotch and other universities. Why *sinister*? He must surely know that the numbers attending the Scotch Universities have been seriously affected since 1889 by (1) the reduction of the four years' course in Arts to a course of three years; (2) the institution of a general entrance examination, more severe probably than that exacted by any British university; and (3) that these two causes have operated in the raising of the level of university study all round, and have thus brought about the two great results at which they were aimed: the diminution in the number of students not prepared to enter on university study, and the raising of the standard for the remainder. That is, the universities are doing their work of 'light and leading' better than they were before; and one condition of their doing it better was that their numbers should be, for the time, reduced.

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[1] See on this subject the admirable article on Technical Education in the *Monthly Review* for July, 1901, by Mr. John B. C. Kershaw, F.I.C. He derides the idea that industry and commerce can be benefited by expending vast sums, under the name of Technical Education, on 'a system of education which is to bring evening instruction in sciences, arts and handicrafts within the reach of every man, woman, and child in the country.' . . . 'It would be no exaggeration to describe it as a system that has produced a perfect army of smatterers, each of whom knows a little of many things, but not much of one.' . . . Sir Bernard Samuelson and others are quoted who deplore the fact that so few students are taking continuous courses of study (The *Times*, Jan. 29, 1898). . . . 'The only portion of the annual grant which is promoting the purpose for which it was originally made is that portion paid over to some half-dozen of the larger technical institutes in London and the northern centres of industry.' . . . 'It is absurd to suppose,' says Professor Meldola, F.R.S., of the City and Guilds Institute, 'that we shall recover our lost position in any branch of industry by scattering broadcast a knowledge of elementary science.' . . . 'Technical education as at present carried on in this country at a cost of over £1,400,000 per annum is chiefly instrumental in giving to great numbers of young people elementary instruction in every subject except the dead languages.' In illustration of the above, and in view of the opinion of all skilled educationists in favour of concentration of study, it is interesting to learn from Mr. T. A. Organ, Chairman of the London Technical Education Board, that 'already in London no less than 109 (!) separate subjects and groups of subjects have been recognised as coming within the definition of technical instruction for this district. These are in addition to the ordinary subjects of the Science and Art Department' (*Times*, Dec. 26, 1899).

Very different is the German method. In Germany they set up a few thoroughly equipped institutions for technological education in really important centres. 'The chief features of the German system are centralisation and thoroughness; of the English, expansiveness and shallowness.'

The Germans have grasped the fundamental fact which our manufacturers, and many of those in this country who are loudest in advocating Science teaching, are so slow to grasp: that if we could benefit the trades and industries which depend on Science, the true method is to begin at the top, rather than the bottom; to do everything possible to extend the borders of knowledge, and study Science at the fountain head, leaving the practical applications to follow after. The discoverer, indeed, seldom fills his own pockets. The profit usually falls to the practical man, or to the man who can utilise the discovery on the Stock Exchange; but in the larger interests of the nation—and it is in the realising of this fact that the industrial supremacy of Germany depends—the true method is to encourage and to endow the search into Science, and have faith that the inventive energy of our sons will in due time discover the practical applications that may be made of it. For to put the thing as it was recently put in an article in the *Times*, there is no truth of Science, however abstract it may seem, and remote from man's uses, which will not in some way, and at some day, conduce to his welfare and convenience.

But to return to our proper subject, that of school studies. Our public speakers are for ever pointing to Germany, and especially to Prussia, as our educational model: are they at all aware of the long and exacting course of linguistic study demanded in all Secondary schools in Prussia? of the comparatively limited range of subjects there taught? of the great prominence given to Latin and Greek in the Gymnasien, and to Latin in the Real-Schulen; and of the comparatively limited attendance and unsatisfactory results as yet produced in the non-classical schools? In the year 1898-99 there were in all 152,019 scholars in Prussian Secondary schools. Of these only 39,323 were in non-classical schools. Of the remainder, no less than 83,272 scholars were in the Gymnasien, in which a systematic course of nine years' duration is carried out, including both Greek and Latin; and 20,956 in the Real-Gymnasien, which have also a course of nine years, including Latin, but not Greek: in both of these classes of schools Latin is taught throughout the entire course. In the Ober-Real-Schulen there is also a nine-years' course, but without Latin or Greek.

There are also inferior schools in which exactly the same courses are prescribed as in the three above mentioned, but in which scholars leave at the end of the first six years of the course, instead of carrying on for the whole nine years.

These last have only an attendance of 35,720. These figures exhibit the secret of German educational success. They show that out of a total of 152,019 scholars in Secondary schools, no less than 116,299 are pursuing a systematic course of education carried on for nine years in succession; and there are none whose course extends over a period of less than six. How can we expect to produce equal results with boys about half that time at school? in schools distracted by having to find room for more subjects than they can teach? What results to compare with the German results can be obtained from the Higher Departments of Board Schools, in which we think it a great thing if boys can be kept for three years in all? Compared with this great fact, even the choice of subjects is of less importance: it is in the continuity of the teaching, and in keeping a high ultimate standard in view all through the school course, that Germany stands so far before us.

Let me show briefly the relative amount of time given to the various subjects included in the curriculum of a Prussian Gymnasium, throughout the whole school course. It can be stated in the simplest way thus:—

At any one time there are nine separate classes—each representing one stage in the nine-years' curriculum—being taught at once. If we sum up the total number of hours worked in any one week, in all the nine classes taken together, the total comes out as follows: the figures are taken from the latest edition of the *Centralblatt für die gesamte Unterrichts-Verwaltung in Preussen, Berlin*, 1902—

Latin has a total of	-	68 hours per week
(of which 21 are alternative with Greek).		
Greek has a total of	-	36 hours per week
(of which 18 are alternative with Latin).		
Mathematics have a total of		34 hours per week
(of which 16 are alternative with Science).		
German has a total of	-	26 hours per week
Religion „ „	-	19 „ „
French „ „	-	20 „ „
(of which 11 are alternative with English).		
Science has a total of	-	18 hours per week
(of which 8 are alternative with Mathematics).		

History	has a total of -	17	hours per week.
Geography	,, ,, -	9	,, ,,
Drawing	,, ,, -	8	,, ,,
Writing	,, ,, -	4	,, ,,

The total number of lessons for each class per week is 25 in the lowest classes, 30 in the higher. In addition, all have to take 3 hours per week of physical exercises.

A similar Time-table for the *Real-Gymnasien* (or Semi-Classical Schools) is as follows :—

Latin	has a total of -	49	hours per week.
Mathematics	have a total of	42	,, ,,
French	,, ,,	29	,, ,,
Nat. Science	,, ,,	29	,, ,,
German	,, ,,	28	,, ,,
Religion	,, ,,	19	,, ,,
English	,, ,,	18	,, ,,
History	,, ,,	17	,, ,,
Drawing	,, ,,	16	,, ,,
Geography	,, ,,	11	,, ,,
Writing	,, ,,	4	,, ,,

Lastly, in the Ober-Real-Schulen, or non-Classical Schools, which also have a nine-years' course, the figures come out thus :—

Mathematics	have a total of	47	hours per week.
French	has a total of -	47	,, ,,

(of which 17 are alternative with English).

Nat. Science	has a total of	36	hours per week.
German	,, ,,	34	,, ,,
English	,, ,,	19	,, ,,

(of which 16 are alternative with French).

Religion	has a total of -	18	hours per week.
History	,, ,, -	19	,, ,,
Freehand Drawing	-	16	,, ,,
Geography	,, ,, -	14	,, ,,
Writing	,, ,, -	6	,, ,,

The above time-tables are the outcome of long controversy. They represent the latest views of the Prussian Government, after protracted consultation with the most distinguished educationists in the country. During ten years there has been constant discussion of all the educational questions recently raised in this country, foremost amongst these being the question: Do the Secondary Schools take sufficiently into account the needs of practical utility? Changes made in 1892 had been found not to work well; and the present time-tables represent the issue of a great conference summoned by the Education Minister in the summer of 1900. In these time-tables, the old position of the classical languages is not only maintained, but strengthened. One hour per week has been added to Latin in the higher classes, both of the Gymnasien and the Real-Gymnasien; and a corresponding amount taken off French.

No dissipation of study has been sanctioned in any of the schools; rather further concentration has been demanded. In the Royal Decree of November 26, 1900, ordaining the new course, the Emperor calls emphatic attention to the importance of the Educational motto *non multa sed multum*: and, in harmony with his own celebrated letter of 1885, he calls upon the teachers, in teaching Greek, to do away with unnecessary details of grammar, and to pay special consideration in their teaching 'to the broader ideas involved in the relations of ancient and modern culture.' These instructions have been still further developed in admirable 'Notes on Method' issued along with the new Time-tables.

Nor is this long course of school training taken only by University students. The full course of nine years, either in the Gymnasium or the Real-Schule, is taken by about one-half of the students who go forward to the higher Technical Schools. The figures given for the Berlin Technical High School in the year 1897-98 are most remarkable. They show that out of 1999 matriculated students, no less that 54 per cent. had passed through the full nine-year course of the Gymnasium; and 39 per cent. more through that of the Real-Gymnasium.[1]

Thus, not for University studies only, but for the practical cultivation of science also, Germany founds her great successes upon long and continuous prosecution of school studies; the subjects being selected, not with a view to immediate probable utility, but to their value as instruments of mental discipline. It is on the soundness of her general education, not upon her specialised studies, that the mental supremacy of Germany is founded; even in those studies which she has specialised the most, and with the greatest commercial profit to the community. In the words of Mr. Sadler, Special Reports, Vol. 9, p. 34:

'The Germans know that in order to specialise to the best advantage, nine men out of ten need the equipment given by a good liberal education.'

If we turn to France, we shall find that France also has significant lessons of the same kind to teach us. In that country the 'educational unrest,' spoken of by Mr. M. E. Sadler in his able reports for the Board of Education, seems even more pronounced than elsewhere. In that country education, like everything else, is being torn asunder between two parties:—the party who hold inveterately to past tradition, and the party of violent innovation.[1]

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[1] Diplomatic and Consular Reports, No. 564, pp. 77-8.

It is instructive to watch those two forces contending with one another in the interesting report of the *Enquête sur l'Enseignement Secondaire*[2] appointed by the French Chamber in 1899, and presided over by M. Ribot.

That Report gives a review of all the efforts made at the time of the Revolution, and renewed since the middle of last century, to oust classical education from its pre-eminence, and substitute a course of modern studies, of equal educational value, in its place. It is bewildering to read of the successive attempts made by ministerial edicts to bring about this end; they have all ended in failure, and the Parliamentary Commission itself, full of a desire to modernise education with a view to practical life, has found itself forced, in some form or other, to endorse every one of the main educational positions for which we have been contending.

The attempts, renewed in several forms, to form a modern educational course, founded on modern languages, to rival the old classical education of the Lycées, as a means of mental discipline, has broken down; it has answered neither the educational nor the practical end in view. In spite of the temptation to take easier subjects, the numbers going in for the full classical course have not sensibly diminished; and the Commissioners complain of the attachment to tradition on the part of parents, even of the desire on the part of the middle classes to raise themselves socially by education, which lead them to hold on to the old classical training.

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[1] It is melancholy to learn that the French education minister has found it necessary to prohibit absolutely any reference in school teaching to the internal history of France since 1875; nor are scholars to be allowed to have access to any books dealing with that period.

The passage in the Report which deals with the possible introduction of proper exercise into the life of French Schools, will raise a smile in this country. *Il ne s'âgit pas de faire de nos jeunes Français des Anglais. Les jeux trop violents ne conviennent pas à notre race, plus fine, dans sa vigueur élégante, que la race anglo-saxonne. C'est à faire des Français qu'il faut s'appliquer.*

[2] Imprimerie de la Chambre des députés, 1899.

Another disquieting circumstance is that the weakening of the classical element in the public Lycées and Colleges is filling the private establishments conducted by the priests; as the chairman, M. Ribot, puts it in his preface as:—

'La liberté d'enseignement aboutit en France à un partage du monopole entre l'Etat et l'Eglise Catholique.'

Without entering on the specialities of the French educational system, it will be interesting to quote the following passages, all bearing on points raised above:—

'Le Latin est redevenu, avec les mathématiques, l'instrument principal de la culture des classes moyennes. Il a gardé, jusq'uà nos jours, cette situation privilégiée.'

The following quotation from the official *Instructions* issued by the Education ministry in 1890, shows the latest French view as to the teaching of grammar:—

'Il ne s'agit pas, disent-ils, de faire des latinistes et des hellénistes de profession. On demande seulement au grec et au latin de contribuer, pour leur part, à l'éducation générale de l'esprit. . . . Il est clair que la lecture des textes est le point capital. . . . On ne devra donc pas s'attarder à l'étude de la grammaire; celle-ci devra être très simple et très soigneusement graduée, suivant l'âge de l'élève.'

The result of the course of modern instruction is thus summed up:—

'Les élèves ne le suivent que pendant quelques années.

Ils en sortent avec des connaissances incomplètes et dont ils ne peuvent se servir. Que feront-ils des rudiments de la langue anglaise et de la langue allemande, de l'histoire des Mèdes et des Assyriens? Ils ignorent l'histoire de France: ils ne savent rien de la comptabilité.'

The Commissioners desire to see elasticity of programme, but they deprecate all 'dispersion' of studies; and they dwell upon the necessity of each selected subject being studied for a sufficient and continuous course. They quote with approval the evidence of an Inspector of schools who says:—

'Or, si l'enseignement moderne a sa valeur, si ses programmes sont combinés de manière à donner une culture complète, c'est à la condition qu'on les suivra jusqu'au bout. Tronqués, ils ne remplissent pas l'objet qu'on se propose.'

Not teachers and professors only, but the majority of the Chambers of Commerce and of the Conseils Généraux, have actually petitioned in favour of the retention of classical education:—

'L'enseignement moderne leur inspire des inquiétudes. Ils voient dans l'abandon du latin le commencement d'une décadence de l'esprit français. Former une élite dirigeante, tel est le rôle de l'enseignement secondaire. Il a, en quelque sorte, le depôt des traditions de la race. Le génie français est fait de ce qu'il y a de plus solide et d'universel dans le génie de Rome, en même temps que de la vivacité, de l'ironie, de la gaieté de l'esprit celtique. Prenons garde, nous dit'on, de perdre, ce qui, au milieu de défaillances inquiétantes, fait encore sa superiorité; en se séparant de la culture latine, la France se sépare de ses origines, elle va contre ses traditions.'

While the Commissioners themselves add:—

'C'est un fait à noter qu'en dehors de l'université, qui lui reste profondément attachée, l'enseignement classique a partout des défenseurs convaincus. Les Chambres de commerce des grandes villes se sont énergiquement prononcées en sa faveur. Cela montre quelles puissantes racines il a gardées dans notre pays, quelle prise il a sur les esprits et sur les imaginations. De fait, il a rendu à la culture française des services inappréciables. Sa disparition serait un malheur auquel les partisans les plus résolus de l'enseignement moderne ne pourraient se résigner.'

The Report, finally, gives a true view of the end of education, however perplexed as to the means by which it is to be arrived at:—

'Ce sont moins les matières de l'enseignement qui importent que la manière dont elles sont enseignées. Les programmes n'ont qu'une valeur secondaire. Ce qui est essentiel, ce n'est pas tel ou tel procédé de culture, mais la culture elle-même, pourvu qu'elle soit assez profonde pour atteindre les sources mêmes de la vie intellectuelle et morale.'

This varied evidence from other countries and our own seems to me to lead to the conclusion that in ordering its system of Higher Education, the nation should aim at equipping and maintaining two main types of school, and two only, each appropriate to a particular class of mind, and a special range of occupations. In the one type, the backbone of the teaching and the training should be on the linguistic literary and classical side; in the other, on the scientific side; modern languages being taught in both.

The course in the Science School should be mainly scientific and mathematical; the principal hours of the day being reserved for those subjects. The indispensable literary subjects would hold a subordinate place, being taught subject to the fundamental condition that the minds of the pupils were to receive their formative training through science and scientific methods. Similarly, the training in the Classical Schools should essentially be a training through language, history, and literature; such an amount of elementary science and mathematics being added as are indispensable for any man of education.

That a scientific school course of the kind suggested will afford a real intellectual discipline, which will help those who have gone through it to do well in any position of life, has been amply proved. From the one school of the kind with which I am personally acquainted as a governor—Allan Glen's School in Glasgow—scholars go forth who at once find a place in all kinds of business, whether of a scientific kind or not, simply because their minds have been subjected to a regular course of training. I have had some of these scholars coming into my own classes in Latin; I generally find that they have well-ordered minds: they know what knowledge is, and soon make up for their previous deficiency in the particular subject.

All Secondary Schools should be encouraged to differentiate into one or other of these two types; the attempt to include both sets of subjects in one school will fail to secure the results of either. It results in shallow work, and will turn out minds that have been truly instructed in nothing.

Some schools attempt to take in the gullible public by offering every kind of education at once; but they are often better than their professions. I have in my eye one important school which professes to supply a complete Classical Course, a complete Science Course, and a complete Commercial Course, all together; but on analysis, it is happily discovered that all three courses are practically identical, the sphere of variation between them being limited to a single subject.

If it were once recognised that there were these two main types of education, with two types of school to match, offering different courses, but each equally thorough and systematic, much of the confusion and inefficiency of our secondary education would disappear. Each type is of equal importance to the nation at large; and each ought equally to be supported out of national and local funds. I feel convinced that this is the direction in which we should look for that 'efficiency' which has been so eloquently advocated, for education as well as for other things, by Lord Rosebery.[1]

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[1] Since writing the above, I am delighted to find the following passage in a letter to the *Spectator* of Nov. 22, 1902, from so staunch a supporter of scientific education as Sir Philip Magnus, with whose views on education I have not always found myself in agreement:—

'It is a serious question whether it is desirable, in the interests, I will not ay of liberal, but of varied education, that further efforts should be made to displace the sound classical instruction which for so long had been the only training of our public schools. . . . We are beginning to recognise that for the organisation of secondary education there must be different types of schools, giving different kinds of training. The main point to be determined is how to obtain in schools of the same grade equivalence of discipline and mental training by means of different subjects of instruction. It would be a misfortune if the demand for technical or commercial education, for the discipline of science or of modern languages, should altogether displace the old classical training. *What we have to look to is that all schools shall not teach all subjects, and that the curriculum of each type of school shall be kept within such limits as will secure thoroughness in the teaching of the subjects it includes.*'

The present moment is one full of educational interest. The Government are giving to England large new grants for educational purposes ; they will have to follow suit in Scotland. Parliament has at last legislated for Secondary Education, and has set up local authorities, over extended areas, to deal with it. The principle of devolving a charge over higher education to county bodies is already in force in Scotland ; the Bill to be introduced by Lord Balfour of Burleigh will doubtless extend that power, and will enable each county authority to choose persons from outside its own body specially conversant with educational questions. The country is ready for a large measure of devolution ; is it too much to hope that we may have in Scotland as much freedom in our higher education as has been granted with such excellent results to Wales ?

We know that Lord Balfour of Burleigh has large and liberal views ; the Education Department is always showing itself anxious to draw out local opinion, and stimulate local initiative. Speaking to the School Board of Lerwick, in Shetland, on the 27th of September last, Sir Henry Craik said 'he had come to take counsel with them, who were doing the work far more than they at the centre' ; and went so far as to speak of the officials of the Education Department as 'administrative drudges' in contrast with 'those who were doing the living work, and not merely what was written on paper.' The language is somewhat highly coloured ; and it might not be altogether safe for the School Boards of Shetland to adopt it in their dealings with Whitehall. But it is enough to show how anxious the Department is that each district should consider and formulate its own needs ; and suggests the expectation that it will do all that is possible to increase the responsibilities, and add to the resources, of local authorities. It is in this direction, gentlemen, that we should use what influence we have ; and I trust, when the time comes, that our Scotch members will unite to push forward a large and liberal Bill for Scotland, which will give to Scotland everything that has been given to England, and will do something to regain that supremacy in the higher education which it was so long the boast of Scotland that she possessed.

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